

A Treatise
OF THE FELICI-
tie, of the life to come.

VNSAVORIE TO THE
obstinate, alluring to such
as are gone astray, and to
the faithful, full of con-
solation.

By A. H.

HEB. 12. 22.

But ye are come vnto the mount Sion,
and to the Citie of the living God,
the celestiall Ierusalem, and to the
company of innumerable Angels.



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THE PREFACE TO *the faithfull Readers.*



WITH great humilitie, and reverence (Brethren) and not without a warrant of Gods Word, ought wee to speake of heavenly things: and specially in treating of the life to come, there is a singular discretion & modestie required, both in the teacher, and the hearer: For the matter is so loftie, and transcends so far the vnderstanding of man, that as a godly Pastor hath saide, It is much more easie to describe and vnderstand the way to heaven and eternall life, nor to describe the place, and life it selfe. Therefore, when wee cannot vtter the dignitie of the matter it selfe, which is above our capacitie, we are forced to speake by similitudes, and vnder shadowes of natural things which we can conceiue, that thereby the things supernatural, may be better conceived. And this is no wonder, seeing the Apostle saith, that hee was taken vp into 2. Cor. 12. 4 Paradise, and heard words which cannot be spoken, which are not possible for man to vtter. Yea, the very spirit of God speaking of the glory of the Elest in the world to come he makes their dwelling place to be made of gold, and of precious stones, their meat Esaï. 25. 6. to be of fat things, and of twelue manner of fruites, Apoc. 22. and their drink to be of cleare springing waters, and

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of sweet fined Wines. And why speakes he after this maner? Because we vnderstand this language, and by reason of our weaknes and ignorance, can mount no higher, nor conceiue any farther. Now then, when I say, that in the world to come, we shall be delighted with bodily and sensual pleasures: and that our senses of seeing, hearing, smelling, tasting, and of feeling, shall be delighted with their owne objects, that are proper vnto them: I speake so, for penuritie of language: For how shall that spirituall matter be otherwise expressed, seeing there is not another language for spirituall things, nor there is for things naturall, but that there is many attributiōs common to them both: We see, that in the scriptures, mention is made of the mouth of God, and of the hand of God: when notwithstanding the Lord is a spirit, and hath neither mouth, nor hands, as man hath: but by the one is signified his word, and by the other his power, in preserving or punishing. Likewise, the life is called, life, as well of the soule, as of the body: Death, also is a word common both to the soul, & the body: There is no other word for the joy of the soule, and the joy of the body, but joy: and the nourishment of the soul, is called, Food, as well as the nourishment of the body. Yet, there is no doubt, but our bodies shall arise at the last day perfit in all the senses: If then, we haue the senses, of necessitie they must haue their owne objects: and consequently, that delectation which results of the objects may be pertinently called, a bodily, or sensuall delectation: because it fallēs vnder the senses of the body. Neverthelesse, neither shall our bodies and our senses, nor yet their objects be naturall, mortall, or corruptible, as they are in this life: But they shall be spiritual, immortal, and incorruptible: for as the Apostle saith: There is a naturall body, and there is a spirituall body: neither can flesh

and

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and blood inherit the kingdome of God. That is, our naturall bodies as they are now, while they be made newe and incorruptible by the spirit of Iesus Christ, cannot inherite the kingdome of God. Farther, the substance, and forme of this litle treatise, to declare it shortly, is this: Having laied this ground, that the miseries of the righteous are many: There is heere-upon two questions moued, the one is, why the Lord doeth so hardly intreat his servants in this life, not onely in withholding his temporal benefits from the: but also in sending them great troubles? To the which bipartite question it is answered severally, that hee measures his giftes according vnto our strength, and the pilgrimage which we haue to make, that his chief reward is not temporall, but everlasting: and that he knowes affliction to be good for vs. The other question is, why the godly suffers paciētly these wrongs, which they might resist? The answer is, that the reverence which they beare to the Lords commandement, and the hope which they haue of the reward promised (which is eternal life) is the very cause of it. And forasmuch, as that reward seemes to the naturall man, to be farre off, and the passage therevnto, to be fearefull and difficill: It is therefore shewen, that neither the reward of the godly is farre off, nor yet death by the to be much feared. And to remoue all doubtings of the resurrection: It is prooved by diuers similitudes taken from things which we see daily wrought by God in nature, to be nothing impossible. This done, vnto such as belecue the resurrection of the bodies, and the everlasting life, is described the felicitie thereof: which is collected of the excellencie of the place, of the dignitie of the indwellers, of the perfection of the pleasures, and of the diurnitie of the time. The excellencie of the place is taken from the situation, the fabrick, and the bewtie thereof

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thereof from the high stiles that are given vnto it in the Scriptures, and from the worthines of the architecture, and inhabitants thereof, which is also aggregated by the liuely description of a bewtifull terrestriall place, and consideration of the bewtie of the firmament, the Sunne, the Moone, and the starres, and argumentation from the lesse to the more. The dignitie of the indwellers is manifested by their righteousness, and are the three persons of the Trinitie, the holy Angels or ministring spirites, and all the Saintes or elect people of God: which is confirmed by the scriptures. Thereafter to expresse the pleasures of the life to come, comparisō is made betwixt them, and the pleasures of this life, whereby the perfection of the one, more evidently appears, by the consideration of the other. The pleasures of this life are devided in the pleasures of the body, and the pleasures of the minde: The bodilie pleasures, are severally described by giuing an instance of the moit plesant objects that can fall vnder the outward senses. And the pleasures of the minde (which exceeds the sensuall in greatnes) are conceived vnder the rare gifts of the body, and of the spirite joined with all kinde of honour, and worldly promotion. This done, enumeration is made, by an Epilogue, of the greatest pleasures which the wit of man can devise, and yet are proved to be inferior to the joyes of the life to come. But forasmuch as such naked assertions vpon conjectures and appearances without farther warrant of Gods word, might seeme inauthentik, and to make no faith: Therefore, the premises are authorized by diuers testimonies of the Scripture, wherby the certitude of the joies of the life to come is confirmed. Thereafter, it is declared how these eternall pleasures shall not onely be extended to the soule of man, but also to the body which shall rise againe

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gaine, perfit in all the members and senses, and shall be delighted with the owne objects: But the chiefe object shall be the Majestie of God, containing the perfection of al things: wherewith they shalbe wholie repleat. So being clothed with the glory, and filled with the perfection of the most high, the Sonne of mans perfection, is thereby summarly collected: together with the maner howe the elect shall be exercised in the world to come. Last in order followes, the perpetuitie of the time, during the which, this vnspeakable joy and glory shall endure: The which, in respect it shall admit no period, but shall be comprehended vnder an infinite eternitie, the felicitie appears the more admirable and great. Finally, by reason of the exorbitant affliction of the godly, and raging insolencie of the enemies: The conclusion containes a brieft praier to our Lord Iesus Christ, to shorten and accelerat his glorious comming, that thereby all these miseries may take an end, and the eternall felicitie hoped for, may beginne. This brieft is the summe and deduction of all: which if wee consider (Brethren) with sanctified and well disposed hearts, I think it may serue to our singular comfort in all seasons, & be as a buckler against al temptations: For in time of prosperitie, we may lift vp our mindes and be assured, that there is yet a greater prosperitie abiding vs, which shall endure for ever, in the world to come. And in the midst of troubles, we may settle our selues, and find reliefe here, when we remember that our sorrowes shal shortly take an end, and that we are to receiue a reward, even a perpetuall glory of body and soule, whereof all our sufferings cannot be worthie. Herefore, let vs comfort our selues in these things, and be content with faith. Heb. 11. 9. full Abraham, to abide here a while vpon this earth, 10. as in a strange countrie: ever looking (as he did) for a Citie

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THE PREFACE.

Heb. 10. 23 a Citie having a foundation, whose builder and maker is God: Let vs keepe the profession of our hope without wavering, for he is faithfull that promised.
Heb. 12. 28 Let vs haue grace, whereby wee may so serue God, that we may please him with reverence and feare:
Heb. 10. 37 for yet a very little while, and he that shall come, will come, and will not tary. The loue of God, and grace of our Lord Iesus be with you all, Amen. At Pol.
1594 the 8. day of Aprill, 1594. yeares.

*A loving Brother of all Christs
little Flocke, A. H.*



OF

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hope
nished,
God,
care:
e, wil
grace
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91

OF THE FE- LICITIE, OF THE *Life to come.*

Christ
I.



See, that according to
the saying of the Psalmist;
The miseries are manye,
which righteous men do
suffer in this life : As po-
vertie, sicknes, ignominie,

Psal. 34. 19

OF

imprisoning, banishment, grief of mind,
and death of the body. And these mise-
ries they not only suffer perforce, as sent
by God (whose mightie hand no fleshe is
able to resist) but voluntarily, they incur
the miseries & troubles which they might
eschew, & all for professing of the name
of Christ, and imbracing of his true wor-
shipping and service: which if they wold
forsake & deny, they might be free from
the cruell torment of their bodies, they
might saue their owne liues, enjoy their
owne goods, and liue at libertie in their
owne cuntries. Likewise, we see that wil-
linglie

linglie they suffer wrong, injurie, and reproch, and receiues great shame & losse of them whome they might recompence and requite with the like offences. Neuerthelesse, they avenge not themselves although they might, but remits the revenge to God. Nowe then, there results here two questions: The one is, why the Lord, seeing all things are at his gift and disposition, doeth so hardly intreate his servants in this life? For all the earth is the Lords: All beasts are mine (saith the Lord) on the hilles & on the mountains: Gold, silver, and riches, hee may giue at his pleasure, and high honours: for promotion comes neither from the East, nor from the West, but from aboue: To be short, he giues libertie, and makes the heart cheerfull and glad, he hath power to conserue the body in health, and to prolong, or abridge the daies of man, as seemes good in his eies.

Psal. 50. 10

Psal. 75. 6

The other question is, Why righteous men do voluntarilie suffer and vnderlie those troubles which they might easilie eschew; and takes vp patiently the reproches & wrongs, which they might resist, and acquite? which is a thing most hard of digestion to fleshe and blood, and is
plaine

THE LIFE TO COME.

II

and re- plaine repugnant to mans owne nature
 losse and inclination.

ence The first question contains two parts:
 Ne- The one is, why God giues not all kinde
 elues of temporall benefits to his servants ac-
 e re- cording to their hearts desire? The other
 sults part is: Why God doth so miserable af-
 y the flict his servants in this life? To the first,
 and it is answered, That the Lord is a wise &
 e his discreet stewart, and dispensator of his
 th is benefits: and seeing he hath created and
 the made vs, hee knowes our strength and
 ins: weaknes, what is most meete for vs, and
 e at howe able wee are to beare, and vse his
 pro- giftes and benefites. Therefore wee may
 ast, lay this for a sure ground: That the Lord
 To bestowes his temporall gifts on his ser-
 the uants, ever in such measure, and in so far
 wer as he knowes them to be needful for the
 d to pilgrimage of this life, and for their eter-
 as, nal salvation. Let no man then, that fears
 God, think that the Lord hath bestowed
 lesse, or more of his benefits vpon him,
 ous nor is expedient for the making of his
 rlie journey, & for his everlasting salvation:
 filie which I think should moue every man to
 ro- settle himselfe, and to be hartlie well
 gift, content with the worldly giftes which
 ard God hath given him, whether they be
 is much
 ne

Psa. 103. 14

Mat. 6. 8.

THE FELICITIE OF

much or litle, in great measure, or in small. An other reason there is, why the Lord giues not these worldly giftes to his servants, according to their manlie hearts desire; because God rewards not his own according to their worthines, but according to his greatnes: Which rewarde, by the selfe same reason, cannot be worldly nor temporall, but eternall and everlasting, like vnto the giver thereof: Thus we see much concerning the disposition of temporall benefits to the righteous.

I come nowe to the other part of the first question: Why the Lord not onelie denies prosperitie to his servants, in such measure as they would wishe: but also, doeth visit them with great trouble and affliction in this life? The causes are many and diuers, wherefore the Lord doth afflict his own servants: First, forasmuch as wee haue no permanent dwelling, or long residence here, he visits vs with trouble, to the effect, that our minde and delectation be not fixed on earthly things, but rather should be lifted vppe, to the place where our everlasting residence should be: which if the Lord did not, the nature of man is so corrupt, and the vanities of the world so agreeable to him, that

final that without all question, hee would be
 Lord more carefull, and mindfull of the earth,
 s fer- and earthly things, which are daily pre-
 earts sent before his eies; nor of the heaven
 own and of heavenly things which hee sees
 cor- not, and are onely to come, and not pre-
 le, by sent. Secondly, by affliction the heart of
 rldly man is stirred vp to serue God, and to be
 erla- charitable towards his neighbour: For
 Thus we see that in time of sicknes, of pover-
 tem tie, of sorrowe, of apparent or imminent
 danger, wee are very devout, and loving
 f the one to another, and will both crye vnto
 helic the Lord for help, and will haue compas-
 such sion vpon such as are in distresse; which
 also, in time of prosperitie wee regard but lit-
 and tle: For when wee haue things flowing
 ma- with vs according to our hearts desire,
 loth Incontinent, we fall in a carelesse securi-
 uch tie, and becomes colde and slothfull in
 , or religion, and froward one towards ano-
 tro- ther, which thing, aduersitie doeth re-
 de- moue and remeid. Thirdly, the Lord by
 gs, trouble lets vs knowe when wee are cast
 the downe, howe vnable we are to helpe our
 nce selues: And likewise, he lets vs knowe his
 the great mercie, and power in raising vs vp
 va- againe: which makes vs to drawe neere
 im, vnto him in time of trouble, and to feare
 hat

to offend, and fall from him, when wee haue once apprehended him, and tasted of his mercie & loving kindnes. Fourthlie, the seed of sinne, and of all vice which is naturallie sown in all our hearts, is snibbed and pressed down with trouble: But in time of prosperitie, it ever springs vp, and brings forth the fruits of iniquitie. Fiftly, affliction brings forth greate patience in vs; for beeing experimented with the discipline and correction of the Lord, that experience of his iustice and mercie, and of his woonderfull workes, ingenders (as the Apostle saith) Patience, and Patience brings forth experience, and experience ingenders hope. Last of all, the sharpnes of aduersitie which wee suffer, makes vs both to know the sweetnesses of prosperitie, and what our Saviour Iesus Christ suffered for vs: which should inflame vs with an exceeding great loue, and thankfulnes towards him. But it is a small thing of any trouble, which can come to the righteous man; for as David subjoynes to his saying which I cited in the beginning, The Lord delivers him out of them all: Therefore, let vs lay this for a ground infallible: That the Lord shall ever send either an hastie deliverance

Rom. 5.3.

Psal 39.19

to his servants in their trouble, or else shall giue them such strength and patience to abide the same, that they shall haue as great joye and contentment in time of aduersitie, as others haue in time of prosperitie: And when it pleaseth the Lord to glorifie himselfe by their death, they are sure of the joy and life eternall: Take heede to the hastie deliverance of * 2.King. 10.
 Hezekiah when he was sick, to the pati- 4.
 ence of Iob, and to the long suffering of Paul, which hee did beare with joye and gladnesse. The other question, why the righteous suffers willinglie the troubles and wrongs, which they might easilie eschew, contrary to mans nature and naturall reason; shall receiue this answer. This saith our Saviour Iesus Christ: If any man will come after me, let him deny himselfe, and take vp his crosse daily, and follow me. To deny our selues, is to quite and renounce all those things, which are agreeable to our corrupted affections; and not to seek and haunt our own pleasures, our owne profite, our owne praise, our owne wit, and our owne will: But to set them all aside, in so far as they may be hinderful to the true service and worshipping of God. To take vp our crosse daily,

Luk. 9. 23.

daily, is to prepare vs for daily affliction, and to vnderlie one trouble after another, for the obedience that wee owe to God, and to followe the example of our Maister and Saviour Iesus Christ, in leading an holy, pure, and sinceare life. Againe he saith: Whosoever shall forsake houses, brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, hee shall receiue an hundred fold more, and shall inherit everlasting life. And againe hee saith: He that looseth his life for my sake, shall saue it. Now, concerning suffering of injury and wrong, thus saith the Lord: Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdome of heauen; whereby it is to be vnderstood, that they that suffers for their faults and offences, are not partakers of this blessing, but only such as innocently and patiently suffers injury and wrong: Herefore, the Apostle Peter saith: Let none of you suffer as a murtherer, or as a theefe, or as an euill doer, or as a busie body in other mens matters: but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe. Againe, our Maister saith to his Disciples:

Mat. 19. 29

Mat. 10. 39

Mat. 5. 10.

1. Pet. 4. 15

THE LIFE TO COME.

17

Mat. 5. 11.

Disciples: Blessed are yee when men re-
vile you, and persecute you, and saith al
manner of evill against you for my sake
falsly: Rejoice and be glad, for great is
your reward in heaven. And againe hee
saith, Resist not evill; but whosoever shall
smite thee on the right cheek, turne to
him the other also: Item, loue your ene-
mies, blesse them that curse you, do good
to them that hate you, & pray for them
which hurt you and persecute you, that
ye may be the Children of your Father,
that is in heaven: For hee makes the Sun
to rise on the evill and on the good, and
sends raine on the iust and vnjust. Far-
ther, he saith, do good, and lend, looking
for nothing again, and your reward shal
be great, and yee shall be the children of
the most high: for he is kinde to the vn-
kinde, and to the evill. Now, of these say-
ings, I gather the conclusion of my an-
swere: That the righteous bears such re-
verence and obedience to these precepts
and commandements; and beleues these
promises so constâtly, having a sure hope
of the reward which is promised: That
they despise the world, and the vanities
thereof, forsakes and renounceth their
houses, riches, cuntries, wiues, children,

Mat. 5. 39.

44.

Luke 6. 38

B

friends,

Rom. 8. 18

friends, and possessions, and exposes and offers themselves willingly to all kinde of affliction and trouble, yea, to the very death it selfe: knowing that their reward is prepared for them, and as the Apostle Paul saith, that all the troubles which they can suffer in this life, is not worthie of that glory which they shall receiue.

Psal. 90. 10

It is here then to be marked, that the righteous receiues not their chiefe reward in this world, but in the worlde to come: For the reward promised, is an euerlasting reward, and in this world wee see that nothing is euerlasting, but all temporal & momentine. This is a stumbling block to naturall and worldly men: To wit, that the rewarde of the godly (as appears to them) is long in comming, & that they must die the death before they receiue it. But ô thou naturall man, thou speakes as a man, and what higher can dust and ashes go nor the earth? neither is that reward far off, (as thou esteems it to be) neither yet is that deth which maketh the seperation betwixt the soul and the body, much to be feared: For the time which David prescribes to the age and life of man, is onely 70. or 80. years, which time being expired, the righteous receiues

receiues their reward promised : If that reward then, be long delaied, in respect of the time which is without end, let thy own conscience be judge. Neither is this reward alwaies continued for the space foresaide, but is graunted sooner vnto some when it pleaseth the Lord: For wee see the tearme of mans life is vncertaine, in respect that some are called home in their old age, some in their midage, some in their youth, and some in their very infancie. But heere it may be demaunded, why the Lord wil haue vs first to die, and after to liue againe, seeing it would appeare to be more easie to continue this life for ever, nor to put end to this life, and then make vs to liue againe? I answer, that sinne is the occasion why we must die and depart this life, before wee see the Majestie of God, or receiue the reward promised, which is everlasting life: For as the Apostle Paul saith, the wages of sinne is death. But then thou may reply and say, that Iesus Christ hath already suffered for our sinne, and hath overcome death and hell: How is it then that we must nevertheles vnderly death, which is the reward of sinne? I answer thee, that because Iesus Christ hath suffered

Rom. 6. 23

fered for our sinne, and hath overcome death by his resurrection: therefore, hee shall raise vs vp againe from death, and giue vs everlasting life: which otherwise we would not haue gotten, if he had not died for vs, but would haue risen againe to everlasting death and torment: Herefore, as the Apostle subjoines to his saying aboue written; but the gift of God is eternall life through Iesus Christ our Lord. Notwithstanding of all this, the work of the resurrection from the death, seemes most hard and difficill to fleshe & blood: But ô man, Where is thy faith? Seing thou may by very naturall reason, as it were, comprehend the same, if thou wold haue respect to the rest of the wonderfull workes of God, which thou seest daily before thine eies, and would compare the same with the resurrection of the dead bodies. For what is hee that euer would think, that the seede which is sowen on the ground, & lies rotten therein, should ever come to perfection, and become good and ripe corne, vnlesse he had the yearlie experience of it? What is hee that ever would thinke, that those hearbes and plants which are withered and dead, so that nothing remaines but
a cold

a colde rotten roote within the earth, should ever reviuē and revert againe, and bring forth a perfit stalke, a leafe, a flourish, and seed, vnlesse we sawe it with our eies? Or what is he that seeing the Sunne going downe, and the whole earth overwhelmed with darknes, that ever would think that the sunne should rise and giue light againe, except he had the daily experience of it? Who would think that a man which is fallen in a sounde sleepe, whose senses are deade, without either sight, hearing, smelling, or feeling, should ever awake againe, and be a living man, vnlesse wee sawe it a thing customable, and naturall to all men? I suppose likewise, that no man would credite by report the wonderfull manner of the conception, and birth of mankind, except it were knowne by experience and prooffe. Certainly, it is no more hard and difficill to the Lord to raise the dead bodies out of the graue, nor to worke these things: Neither is deth more to be feared of the godly, nor the going to bed to sleepe; which is a perfit similitude of death: For as man goes to bed in the evening, sleeps all the night, and wakens, and rises vp againe in the morning: So doth the body,

in very deede, sleepe and repose in the graue, overshadowed with night & darknes; but in the morning when Christ Iesus shall appeare in the cloudes, the body shall rise againe at the blast of the trumpet, and shall enjoy the perfit light of the day: during the which space man shall not think long, for what langor can the body haue which is a sleepe? And as to the soule it can haue far lesse, which during the said space is joyned with Christ Iesus: In such sort, that the space betwixt the separation of the soule from the body, and the comming of our Lord Iesus, is but the length (as it were) of a night. But because thou, ô worldly man, hath not had the experience of the resurrection, like as thou hast had of the things aboue specified, which are no lesse marvellous, thou can hardly belecue it.

But vnto such as constantly beleeueth the same, and hopes for the reward of everlasting life, I will briefly declare (by the grace of God) the joye and felicitie thereof, in so far as the Lord hath revealed the same to vs by his word, & as the weak wit of man is able to conceiue. In the first, the Apostle Paule testifies, that the eie hath not scene, the eare hath not heard,

THE LIFE TO COME.

23^A

heard, neither hath it entered in the hart of man, the joye and glory of the life to come: which thing God hath prepared for all them that loue him. Therefore, let man imagine, and describe what hee list, he shall never be able to attaine vnto it, for it is aboue his vnderstanding. Nevertheless, I collect the glory and felicitie of that life to come, to be extreame great and excellent, in respect of these four circumstances: First in consideration of the situation, fabrick, & bewtie of the dwelling place. Secondly, in respect of the company and fellowship of them which we shall inioye. Thirdly, in consideration of the pleasures, and delectation which we shall haue there. And last, in respect of the time and space which the dwelling, company, and pleasures shal indure.

1. Cor. 2. 9.



A Description of the celestiall dwelling place.

AS to the Name and Description of the dwelling place: It is called by the spirite of God, the Heaven, an holy mountaine, a high place, a great and ho-

Isai. 57. 13.

lie

Apoc. 21. 2 lie citie, holy and newe Ierusalem, a ce-
 lestiall and glorious Kingdome, the Ta-
 Psal. 15. bernacle and dwelling place of the Lord.
 These are high stiles: Whereby wee may
 Isai. 57. 15. gather, that the situation thereof is on
 high, aboue the circle of the Sunne, and
 circumference of the starrie firmament:
 I dwell in the high, and holy place (saith
 Psal. 148. 1. the Lord) and the Psalmist saith: Praise
 yee him in the high places. The fabrick
 and bewtie thereof, may be likewise vn-
 derstood to be most exquisit: For seing it
 is the dwelling place of the Lord, which
 is most perfite; yea, which is very perfe-
 ction it selfe; no question but his taber-
 nacle, & dwelling place is accomplished
 with al perfections. Therefore, the Evan-
 gelist Iohn, whome our Saviour Iesus
 Christ loved, being about the descrip-
 tion of that great Citie, holy Ierusalem; to
 expresse the fabrick, bewty, and perfecti-
 on thereof, according to the capacitie of
 man, and as it was revealed vnto him by
 the spirit of God: he saith, That the Ci-
 tie is of pure gold, like vnto cleare glasse,
 that it is four square, and is twelue thou-
 sand furlongs, or fiftene hundreth miles
 of length, asmuch of bredth, and asmuch
 of height: Hee makes it to haue twelue
 gates,

gates, and every gate to be of a pretious Pearle; and hee makes the streets of the citie to be of pure gold, as shining glasse; The wall of the which citie, he makes to be a hundreth fourtie and foure cubits of height, and saith that it is made of a pretious Iasper stone: Suchlike, that the foundations of the wall of the Citie, are garnished with all manner of pretious stones; and there he numbers out twelue foundations, garnished & set with twelue diuers sorts of most pretious stones: In such sort that he saith, the shining of the Citie is like vnto a stone most pretious, even as a Iasper stone (which is alwaies greene and flourishing) cleare as Cristal. This is spoken according to the capacitie of the weak wit of man: But because the sense is allegorick, and is rather referred vnto the Church of Christ, and number of the elect, nor vnto the place it selfe, I will not insist farther therein: Alwaies to declare the extreame light, and bewtie thereof, he saith, that the Citie hath no neede of the Sunne, nor the Moone to shine in it; for the Glory of God doth make it light, and the Lambe of God Iesus Christ is the light thereof, and there shall be no night there.

But

But forasmuch as the bewtie and excellencie of that place, shal be most liuely set down before our eies, by making comparison of the same with bewtiful places here vpon earth, which we may see with our eies, and conceiue by our vnderstanding: Let vs enter in the consideration & description of a bewtiful place, which may be deuised here vpon Earth: For if there appeare any singularitie or magnificence in the one, it may be easily considered that the other is much more singular and magnifick.

I presuppose, that there is a faire Palace situate on a pleasant greene field, on the head of a deualing banke, which is deuised by most skilful Architects, and is builded by most perfite and cunning artificers in Geometrie, in the Mecaniks and in all kinde of handicrafts: hauing at their will all kinde of fine materialls, requisite for building: as Marble, Porphyre, Alabaster, timber, yron, brasse, Iuorie, leade, glasse, gold, and azor. The which place is garnished within with all kind of pretious movables & plenishing. At the foot of the deualing bank, there is plaine, greene, and fertill haughs, and a faire portatiue River running by, reple
nished

nished with divers kindes of fishes: and not far from the Pallace, there is a faire Forrest, wherein is great store of Harte, Hynde, Roe, and of fallow Dear, and of al other sorts of four footed beasts, & of souls which are either pleasant to behold, or profitable for the vse of man: There is store of faire Cedar, Firre, oak, and of pyne trees. And neer vnto the Palace are planted faire and pleasant Gardens, distinguished with vallies, and casten with knots, and laberinth, of all sortes of odoriferant and savorie flowers: Wherein there is also cleare ponds, replenished with divers sorts of rare and delicate Fishes: Volories prepared for pleasant and well singing birds; & medalls of sattyres, and of all kind of creeping things. There is abundance of Oliues, Oranges, abricois, and all kinde of fruite trees, which brings forth their delicious fruits in their owne seasons: and in the Sommer season, while the weather is temperat & calme, and the bright Sun-shining in the cleare firmament, which to behold, the birds & the fowles makes a loud noyce, and naturall melodie among the greene trees; who would not think but this place were pleasant and delectable to dwell in? But
if

Exo. 31. 2.

if wee think that there is any bewtie or excellencie into this place, which may be devised by the wit of man : There is no doubt but that place where the Majestie of God doth remaine and dwel, is much more bewtifull and excellent: Considering, that he is the chief Architector and artificer of all others, and hath both created all the world, and hath giuen the spirit, and cunning vnto all craftismen. Moreover, if this place may be imagined and devised, and appears delectable and pleasant here vpon earth, which is not a place of pleasure but a little point, and centre situate in the midst of that ample circumference of the heaven, a vaill of miserie, wherein we are banished as strangers, to suffer paine, & to make our penitence for a time, for our sins: How much more, shal the tabernacle of the almightie Lord be delectable & pleasant, which is the place of perfit felicitie, where both the lord hath placed his glorious throne where his holy Angels doth remain, and which he hath promised as a most singular reward to his Elect and chosen Children; where hee hath also promised to bring the glory of Kings of the earth, & the glory of the Gentiles or Nations?

Farther-

Farthermore, the bewtie of the Sunne, Moone, starres, and of the firmament is very singular, and pleasant to beholde: The Sun is so extreame bright that with great difficultie the eies of man are able to looke vpon it, and it giues light to all the world: The Moone at her full is of great bewtie & whitenes, and is appointed to governe the night: The glistering starres innumerable for multitude, twinkels in the firmament, like vnto cleare diamonds; The skies being purified from the clouds, are blewe like vnto a Saphyre stone, and are cleare as the Cristal, which wee see at sometime partie colloured, euen damasked (as it were) with thinne & white clouds: and at the going downe of the Sunne, we see the west oftentimes overfret, and painted with rednes, more pleasant and bewtiful to behold, nor the Rubie or the precious Charbukle. Notwithstanding of all this, the bewtie of our heuently dwelling place shal be much more excellent, which may be proved by these two reasons: Our eies sees, & our vnderstanding is able to conceiue their bewtie foresaide; but as to the excellencie of the celestial tabernacle, which the Lord hath prepared for them that loue him (according

1. Cor. 2.9.

Isai. 51. 6. &
 65. 17. &
 66. 22.
 2. Pet. 3. 13
 Reve. 21. 1

ding to the testimonie of Paul before al-
 leadged) Our wit is not able to conceine
 it in this life. The other reason is this:
 The Prophet Esay, the Apostle Peter, and
 the Evangelist Iohn doth plainly testifie,
 that the heavens and the earth which are
 nowe, and all that is therein, shall be dis-
 solved and passe away, and that the Lord
 shal creat a new heaven, and a new earth:
 Which without all question shal be more
 bewtifull and excellent nor the heavens,
 and the earth that are nowe: For other-
 wise it is to be presupposed, that the lord
 would not destroy the more perfite, and
 creat others more vnperfit in their place
 and roome. Finally, that dwelling shalbe
 exceeding large and spacious, for there
 shal be no separation betwixt the heaven
 and the earth, betwixt the dwelling place
 of the Lord, and the dwelling place of
 Men, but conforme to his promise, hee
 shall dwell with vs, and wee with him, as
 Citizens of a Citie. And thus much con-
 cerning the Description of the dwelling
 place.

A Decla-



*A Declaration of the Company which we
shall inioye in the World to come.*

AS to the Companie which we shall haue in that heavenly habitation, it is first to be marked, that wee shall be quite of all evil company: For all wicked men shall be perpetually banished from that faire cuntrie. Know ye not, saith the Apostle Paul, that the vnrighteous shall not inherite the kingdome of God? Be not deceived, Neither Fornicators, nor Idolaters, nor adulterers, nor wanton persons, nor buggerers, nor theeues, nor the covetous, nor drunkards, nor railers nor extortioners shall inherite the kingdome of God; which is to be vnderstood, except they be washen, sanctified, and justified in the name of Iesus Christ, and by the spirit of God, like as the Corinthians were, to whome Paul wrote this Epistle, which did repent and amend their liues. The same is affirmed by Saint Iohn in his Revelation, saying: the fearfull and vnbeleving, and the abhominable, & murderers, and whoremongers, and force-rers, and Idolaters, and all liers shal haue
their

1. Cor. 6. 9.

Reve. 21. 8
27.

their part in the lake that burnes with fire and brimstone, which is the second death. And again, speaking of that holie Citie, he saith: There shal enter into it no vncleane thing, neither whatsoever worketh abomination or lies. The companie then which we shall enjoy, shall be all holy and righteous: Thy people shall be all righteous, (saith the Lord, speaking to his Church) they shal possesse the land for ever. Lord, who shall dwell in thy Tabernacle? saith the Psalmist, who shal rest in thine holy mountaine? He that walks vprightlie, and works righteousness, and speakes the trueth in his heart. In such sort, that wee shall continuallie converse with the Saints; that is to say, with men and women which served God in spirit, and trueth in this life; and that not onelie of the people of our owne cuntrie, or of the Iewes, and Israelites, which are called Gods people: But also of all cuntries and nations of the earth, and that of all estates & degrees. Assemble your selues, and come, (saith the Lord) drawe neere together ye abject of the Gentiles: Look vnto me, and yee shall be saved: All the ends of the earth shal be saued: For I am God, and there is none other: I haue
sworne

Isai. 60. 21.

Psal. 15. 1.

Isai. 45. 20.

sworne by my selfe, the word is gone out
of my mouth in righteousness, and shall
not returne: That every knee shall bowe
vnto me, and every tounge shal sweare by
me. And againe, the Lord saith to his Son
Christ Iesus, It is a small thing that thou
shouldest be my servant, to raise vp the
tribes of Iacob, and to restore the deso-
lations of Israell: I will also giue thee for
a light of the Gentiles, that thou maist
be my salvation to the end of the world.
Likewise, the Apostle Iohn saith, that the
glory and honour of the Gentiles (that
is to say of all Nations, as well as of the
Iewes) shall be brought vnto the holie
Citie. And this shall not onely be of the
faithful of one age, or of them which are
living nowe, but of all ages which hath
bene from the beginning of the worlde,
and shal be vnto the consumation there-
of and latter comming of Iesus Christ.
Wee shall then frequent the societie and
fellowship of al the godly Martyrs, which
constantly hath suffered for the name of
Christ Iesus in this life: And likewise, of
the Disciples and Apostles of Christ Ie-
sus, which hath sounded his Gospel tho-
row the whol world: Of the holy Priests,
and true Prophets of the Lord; of the

Isai. 49. 6

Rev. 21. 26

C

godly

godly Kings and Rulers of the Earth, which as the Lords lieftnants did ministrate justice and judgment in their lues. We shall haue for our familiar brethren and companions our first progenitor Adam, Noe, Lot, Abraham, Isaac & Iacob, and the twelue Patriarks, the sonnes of Iacob: Likewise wee shall see, by familiar, and contract friendship & brotherhood which never shall be dissolved, with Moses, Aaron, Iosua, and the iust iudges of Israell, with Samuell, Elias, and Elisha, Esay, Ieremie, Ezechiell, and Daniell, with David, Ezechias, and Iosias, with Iohn the Baptist, Peter, Paul, & Iohn, whome our Saviour loved: with whome wee shall dwell as brethren and Citizens of a Citie. Moreover, not onely shall wee be in company with faithful men and women, but also with the whole armie of the holy Angels of the Lord, whome hee hath appointed to presterue and defend vs in this life: The whole ordour of them shall rejoyce greitumlie of our comming and saluation, and shall be continually conuersant with vs in perpetual societie and friendship: There shall we enter in fellowship with the Cherubims, Seraphins, Thrones, Dominions, Principalities, Powers,

Gen. 3. 24.
Col. 1. 16.

wers, Arch-angels, Angels, and with the whole number of the celestiaall Legions: Which receiveth those styles, to declare their glory, power, & distinct offices. These shall delight to magnifie & extol the Majestie of the lord together with vs, insatiably, with vnspeakable joy & gladnes. But the chief company wherein we shuld most reioice, is: That we shall haue the full fruition of almightie God the Father, of his Sonne Christ Iesus our Saviour, and of the holy Ghost, which is the spirit of God: There we shall see them face to face in their full majestie and glory, which none can behold, nor apprehend in this life, but by faith only. The almighty God shall behold, and blesse vs from his high and holy throne, as his owne sonnes and heires whome hee hath adopted: The Lambe Christ Iesus shall imbrace & kisse vs, as his brethren & sisters, he shall congratulate our comming, and present vs faultlesse vnto his Father: And the Comforter, the spirit of trueth, which now doth secretly assise vs, governe vs, and work in our hearts by measure: shall then be visiblie, and personally ever present among vs; and really and with effect shall possesse both our soules and bodies, and

THE FELICITIE OF

replenish vs with ful measure. Thus much shall suffice to haue spoken of the Company which wee shall inioye, and with whom we shal liue in the world to come.



A Rehearfall of the Pleasures which we shall inioy in the world to come.

LET vs nowe come to the pleasures, whereof we shal be made participant in the life to come. Like as the Geographor by symmetrie and proportion, describes all the Cuntries of the earth, into the bounds of a litle globe, and is accustomed to write throughout the partes thereof: This is a cuntrie, this is a famous Citie, this is a river, these are mountains, this is an arme of the sea, & this is a port or hauening place. Nevertheles, he is so far distant from the likenes, and perfection of the things which hee describes, that if it were possible that the Geographor were transported vnawares into any strange Cuntrie, hee should neither knowe the cuntrie, the cities, nor what way to go betwixt them, for all his Geographic, while it were first shewen & declared

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clared vnto him: Even so, although I be as farre distant, in describing the ioies of the Life to come, from the perfection thereof, as a thing vnperfite is from that which is perfite; or the thing finite and bounded, from the thing infinite and without bounds: Notwithstanding, I wil point out as the Geographor doeth, a certaine similitude and likenesse thereof by comparing the same vnto ioies earthlie, and pleasures which may be devised in this life: For if the one appeare notable and great, which is but temporal and imperfite of it self, the other shal appeare farre greater, and shall be easilie conceived to transcend it by many degrees, seeing it is called by the spirit of God, an eternall and perfite felicitie, and therefore lacks nothing that is requisite to perfection. The pleasures which man can receiue in this life, they are either bodily and sensual, whereby the outward senses are delighted: or elle, they are inwarde pleasures of the mind, whereby the heart and soule of man is rejoiced: But so long as the body and the soule are joyned together, there is such an vnion and concord between thē, that that thing which delights the one, delights also the other;

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and that which is displeasing to the one, is likewise displeasing to the other: That which is delectable to the body and outward senses, is delectable also to the spirit, and makes the heart to rejoyce: And that which contents the mind, and rejoyceth the heart, doth likewise recreate and plesure the body after a marvelous manner. To returne then to those pleasures, whereby the outwarde senses and body are delighted: Is it not extreame pleasant to the eyes to beholde the face of a Princes Court, and the great assemblies of bewtifull and great personages, both of men and women, apparelled with all kinde of pretious and costly garments, and attyred with riche jewells, together with all the rest of precious & glistering planessing, which is accustomed to be in the houses of greate Princes, at a solemne feast, or at their first entrie in a potent and opulent Cittie? Or to beholde from the top of an high mountaine, in the time of Sommer, or of Harvest, while the ayre is cleare and purified, the noble & faire Cities adjacent about, the green hilles and dales, the faire woods and forests, the cornes, wines, and fruits of the ground, the fresh Loches and rivers, and the

the fapheir firmament, the bright Sunne and Moone, and the glistering ftarres arrayed in good order? Or to beholde a great armie of horsemen, and of foote al in their cleare armour, well arrayed and marching in battell: To see their glauncing harnes, and armour both inuasiue and defenciue, their Plumages, standarts and displaied handseignes, together with their couragious bairded Horses, Elephants, and Drummodaries? Or to behold a faire Navie of shippes, of Gallies, and of Galliaffes, all vnder sail on the smooth Sea, with their streamers, flaggs, aires, and great artillerie? Or to beholde a publick Faire or Mercat place, wherein all kinde of bewtiful and pretious wares are exposed and laid forth to be sold? To see the faire bords of diuers sorts of viue and liuely portrators, the faire tapestrie of silkes, and cloth of golde, all kinde of cullours of fine and well lustered stufes for apparelling of the body, the cleare polist vessell of silver and of gold, the fine varnished musical Instruments, with many other proper inventions, and vtensils devised and wrought by subtile handicrafts for the vse and ease of man? These I say, and such like sights, are very pleasant

fant and delectable to the eies, and consequently comfortable and recreative to the spirit. In like maner, it were very delectable to the eares, to heare notable and good doctrine out of the mouth of a cunning & eloquent teacher: To heare rehearsed pleasant and notable histories, delectable novelties of rare and strange things, glad and good tydings, and to heare thy selfe well reported off, and thy workes rehearsed and praised in thine own presence: To heare the merry interloquutors of facetious Dialogues, pretty and quicke conceits, and rancounters of Comediens, in their comedies, and stage plaies: To hear the singing and natural melodie of the sweet singing birds firdoning their notes after their kinde, and on divers waies, in the time of sommer, or of spring time: but most of all, earlie in the morning as the day begins to dawne, when al is vnder great silence, and every thing quiet and at rest, then to heare the pleasant harmonie of Musically Instruments cunninglie handeled, as of Cornets, or fine Violls: Or to heare the sweet and delicat voices of cunning fingers, intermedled with the melodious sound of Lutes, Cisters, Clairshoes, or of
other

other quiet Instruments of that kinde: which I esteeme worthie to be reckoned among the chiefeſt of earthly pleasures. What thing can be more delectable to the taſte & appetite of man, nor to have a table at all times richly decked, with all manner of ſavoury and delicate meates, finely prepared? as of fat & tender fleſhe, rare and delicious fiſhes, al kind of fruits hearbs, ſpices, of dregs wet and dry, and other confections pertaining to the Apotecarie: And in like maner to have redie at mans deſire, all kinde of delicious and delicate drinks and lickquors? as Milk, meid, hony, ſweet and ſharp wines, hypocriſe, and fined wines, with al manner of freſh refreshing drinks, which may be either agreeable to the mouth, or meat for the ſuſtentation of mans body. As to the ſenſe of ſmelling, it is delighted with pleaſant and ſweet odours: as of ſweete ſmelling flowers, perfumes, pretious ointments, goomes, and with fine odours mixed and prepared by the Apotecars. And finally, is it not delectable and pleaſant to the body of man, when in time of cold he is foſtered with warmnes, and in time of heat is refreshed with temperat coldneſſe? Likewise when his
body

bodie is annointed and refreshed with balme, and with oyle, or when he is purged and purified in the bathstoffs, or is eased & releevd of his naturall infirmities, by such voluptuous pleasures as are naturall vnto him, and falles vnder the sense of feeling? Al these aboue rehearsed are sensuall and bodely pleasures, which man would esteeme a great happines, to injoye alwaies at his pleasure, being very delectable first to the body, and then to the spirit, as vnto that which hath a naturall & perfit conjunction with the bodie: For if it were separated from the bodie, it would not be delighted with no such sensuall pleasures. But those pleasures which do chiefly content the mind, and inwardly rejoiceth the heart & soul of man, are much more excellent, and doeth farre exceede the pleasures of the fleshe, in dignitie and worthines. Were it not a great contentment to the mind, to haue thy body als bewtiful, and of seemlie proportion as thy heart would wishe? And that thou were equall in strength, speed, and agilitie with any other man? Likewise that thou were of such skil and dexteritie at al games and exercitions of the body, as well these that are naturall
vnto

vnto man, as in these which needes art and instruction, (as summing, balling, handeling of thine armour, and others such like) that none were able to outmatch thee? and therewithal to haue thy bewtie ever flourishing & never to fade, and thy body never to decay, but ever to remaine in perfite vigour and strength? Moreover, wouldest thou not think it a great felicitie, to be so pregnant & quick of spirit, that nothing could seeme hard or difficil vnto thee? But that thou hadst the knowledge of all artes and sciences, of all tongues and languages, and with thy knowledge to haue a facund and orate tongue to vtter the conceptions of thy mind? Farther, is it not very delectable to the heart of man to haue obtained a great victory, and to haue defait the enemies of his native cuntrie, & brought the same to libertie and freedome by his owne deedes and vertue (as the stronge Sampson did in subduing the Philistims, David in slaying of Goliath, Iudith in killing of Olophernes, or as the valiant Roman Cockles did) with great praise and commendation of all men? It is also no litle contentment to the spirit, to haue found out a singular and subtile devise,
which

which may bring both great pleasure, and great commoditie with it, not onely to the inventor thereof himselſe, but also to the whole estate of a common wealth. Wee reade that Pythagoras for finding out by his own ingyne & study, of a proposition of Geometrie, (which indeed is esteemed to be very excellent, and of great vse in the Mathematicks) and is the 47. Proposition of the first book of the Elements of Euclide: for verijoy he came forth of his cabinet, running, and crying with a loude voice, as though he had bene transported: I haue found it! I haue found it! and thereafter made a solemne sacrifice and oblation of an hundreth Oxen. See we not also howe great rejoycing it is to the heart of him that hath done a notable and noble act, pronounced a wise sentence, or made a cunning & ornat harangue, to the great admiration and praise of the hearers and beholders? And were it not a pleasant thing to be promoted by a greate Monarche, from the estate of a poore miserable cotter, to the estate of a welthie & potent Lord, and to be received in great familiaritie & credite with the same monarche? To be short, I think the greatest joyes

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joyes which man can wish or imagine,
are these : To haue all thinges that the
heart doth require, and to lack nothing:
To haue knowledge of all things, and to
be ignorant of nothing: To be ever glad,
and never sorrowfull: To be ever careles,
and without feare, and never careful nor
in dread: To be ever in pleasure, and ne-
uer in paine: To be alwaies wel content,
and never discontent nor displeased: To
be ever in securitie, and never in danger:
To be ever in peace and at rest, and never
troubled nor disquieted : To be ever at
libertie, and never in thraldome : To be
ever in health and in good disposition,
and never sick nor diseased : To be ever
in a constant and stable estate, and never
subject to change nor alteration : To be
free from all naturall infirmities of the
body , and all passions and perturbati-
ons of the mind, but in special, from the
thraldome of sinne, and to haue an abso-
lute power over all our affections & con-
cupiscenses: To be delighted with every
thing , and never to see nor heare that
thing which is grievous or displeasing:
To hate or envy no man , nor yet to bee
hated or envied of any: But to loue and
like all , and to be loved and liked of all
men:

men : To be honoured and esteemed of all men: but in speciall to be in the favor of God , and to be reciproocklie beloved of them whome wee loue most intirelie: and to be sure and certaine never to die, but to liue for ever. What then of al these joies and pleasures? were they ever injoyed by any man, or is it possible that any man can injoy them in this life? No certaintie, they cannot be fully injoyed so long as wee dwell here vpon earth , and remaines in this tabernacle of fleſhe and blood: But these are heavenly joyes, pertaining to the life to come, which all the faithfull shall vndoubtedlie injoye: yea, and greater nor these also : For the wit & ingine of man is able to comprehend and vnderstand these joies before rehearsed: But the perfit joy and felicitie of the life to come, passeth all vnderstanding.

But now, let vs see what warrant we haue of the word of God against these things, and howe the spirit of God doth certifie vs hereof. We are first certified by the spirit of, God, that in the life to come wee shall be exeeemed from all grieſe and sorrow, so that our joy and pleasure shall not be mixed with sorrowes, as the pleasures of this life are : For the Evangelist
Iohn

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John saith, God shall wipe away all teares Revel. 21. 4
 from their eyes, and there shall bee no
 more death, neither sorrow, neither cry-
 ing, neither shall there be any more pain,
 for the first things are passed. The for-
 mer troubles are forgotten (saith the Lord
 by the mouth of the Prophet) and shall
 surely hide themselves from mine eyes, Isai. 65. 16.
 for Lo, I will create newe heavens, and a
 newe earth, and the former shall not be
 remembred nor come into minde: But
 be yee glad and rejoyce for ever, in the
 things which I shall create: For behold,
 I wil create Ierusalem, as a rejoycing, and
 her people as a joy: and I will rejoyce in
 Ierusalem, and joy in my people, and the
 voice of weeping shall be no more heard
 in her, nor the voice of crying: There shall
 be no more there a Child of yeares, nor
 an old man that hath not filled his daies;
 for hee that shall be an hundreth yeares
 old, shall die as a young man. Farther, the
 spirit of God to expresse the joye of the
 life to come, compares it to a day of ma-
 riage, into the which Iesus Christ is the
 bridegrome, and his Church (that is to
 say, the number of his elect) is called the
 bride. The Gentiles (saith the Prophet,
 speaking of Christs Church) shall see thy Isai. 62. 3.
 righte-

righteousnes, and al kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name: Thou shalt also be a crown of glory in the hand of the Lord, and a royall diademe in the hand of thy God: It shall be no more said vnto thee, Forsaken, neither shall it be said any more to thy land, desolate: But thou shalt be called, *HEPHZEBAH*, (that is to say, *My delight in her*) and thy Land *BEVLAH*, or *Maried*: For the Lord delights in thee, and thy Land shall haue an Husband: for as a young man marieth a Virgine; so shall thy sonnes marrie thee: And as a bridegrom is glad of the bride: so shall thy God reioice over thee. And in the Apocalips, Christs flock saith, *Halleluiah* (that is by interpretation, praise yee God) for our God Almighty hath raigned: Let vs be glad and reioice, and giue glory to him: for the mariage of the Lambe is come, and his wife hath made her selfe redde: And to her was granted, that she should be arrayed with pure fine linnen and shining, for the fine Linnen is the righteousnes of the Saints: Thereafter, the Angell of God saith vnto Iohn: I will shew thee the bride the Lambs wife: and he shewed me (saith Iohn) the great Citie

Apoc. 19.6

Apoc. 21.9

Citie holy Ierusalem (which is the number of the Elect) descending out of heaven from God, having the glory of God. This comparison, the spirit of God maketh betweene Christ and his Church, because, that like as the husband and the wife are made one flesh: so are the faithfull made one with Christ, by participation of his body & blood through faith. And as the bridegrome doth procreate Children with his bride: So doth Christ procreat Children in his Church, by his holy spirit, and makes her to be plentiful in bringing forth sonnes and daughters to inherit his kingdome. But to returne to the pleasure of the Elect in the life to come, it is also compared to a solemne banquet by the spirit of God. And in this mountaine (saith the Prophet Esay) shall the Lord of hosts make vnto all people a feast of fat things: Even a feast of fined wines, and of fat things full of marrow, of wines fined and purified. And Saint Iohn in his Revelation saith, that he saw a pure river of water of life, cleare as Christal, proceeding out of the throne of God, and of the Lambe, which is Iesus Christ: and on either side of the River, was the tree of life, which bare twelue

- manner of fruites, and gaue fruite every moneth, and the leaues of the tree serued to heale the Nations with. It is also
- Apoc. 19. 9. saide in the Apocalips, Blessed are they that are called vnto the Lambes supper.
- Ioh. 4. 14. And our maister Christ saith, whosoever drinks of the water that I shall giue him, shall never be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into everlasting life. Moreover, the Lord proposeth to the faithfull, all the blessings which are contained in the Lawe, and so vnder temporall things comprehends the spirituall promises. They shall feede in the waies, saith the Prophet, and their pastures shall be in al the tops of the hilles, they shal not be hungrie, nether shal they be thirstie, neither shall the heate smite them, nor the sunne; for hee that hath compassion on them shal leade them; euen to the springs of waters shal he drive them. Lo, saith the Lord, every one that thirsts come ye to the waters, and ye that haue no silver come buy and eat, come I say, buy wine and milke without silver: Harken diligently vnto me, and eat that which is good, and let your soule delight in fatnes. Likewise, the Lord speaking to his

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his afflicted members saith, O thou afflicted, and tossed with tempest, that hath no comfort, behold, I will lay thy stones with the Charbukle, and lay thy foundation with Saphires, and I will make thy windowes of Emeraudes, and thy gate shining stones, and all thy bordours of plesant stones. And for the farther comfort of his elect, hee proceeds and saith: All thy Children shall be taught of the Lord, & much peace shall be to thy Children: In righteousness shall thou be established, and be far from oppression, for thou shalt not feare it; and from feare, for it shall not come neere thee: For the mountains shall remoue, and the hills shall fall downe, but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee: This is the heritage of the Lords servants, and their righteousness is of me, saith the Lord. And insisting in the consolation of his Church; this saith the Lord to it: Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation: Thou shalt also suck the milk of the Gentiles, and suck the

Isai. 54. 11.

Isai. 54. 10.
17.

Isai. 60. 1.

the breasts of kings: and thou shalt know, that I the Lord am thy Saviour, and thy redeemer, the mightie one of Iacob: For brasſe wil I bring gold, and for yron will I bring ſilver; and for wood, brasſe; and for ſtones, yron: I will alſo make thy garment peace, and thy exactors rightcouſnes: Violence ſhal be no more heard off in thy land, neither deſolation, nor deſtruction within thy borders: But thou ſhalt call ſalvation thy walles, and praiſe thy gates: Thou ſhalt have no more the Sunne to ſhine by day, neither ſhall the brightnes of the Moone ſhine vnto thee: For the Lord ſhall be thine everlaſting light, and thy God thy glory, thy Sunne ſhal never go downe, neither thy Moone be hid, for the Lord ſhall be thy everlaſting light, and the daies of thy ſorrowes ſhall be ended: Thy people alſo ſhal be al righteous, they ſhal poſſeſſe the land for ever: The graiſſe of my planting ſhall be the work of my hands, that I may be glorified. Moreover, the Lord by the mouth of the Prophet comforts his Elect, and threatneth the wicked, in theſe wordes:

Behold my ſervants ſhall eat, and ye ſhall be hungrie: Beholde, my ſervants ſhall drink, and ye ſhall be thirſtie: Behold, my ſervants

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servants shal rejoyce, and ye shall be ashamed: Behold, my servants shall sing for joy of heart, and yee shal cry for sorrowe of heart, and shall howle for vexation of mind, and yee shall leaue your name as a curse vnto my chosen: For the Lord God shall slay you, and call his servants by another name: He that shall blesse in the earth, shal blesse himself in the true God, & he that sweares in the earth, shal swear by the true God. These are hevenly consolations and promises, which are partly begunne in this life, but shall not be fullie accomplished while the life to come: Wherevpon the faithfull flock of Christ takes occasion to rejoyce, and is prophesied to burst out in these wordes: I will *Isai. 61. 10.* greatly rejoyce in the Lord, and my soule shall be joyfull in my God: For hee hath clothed me with the garments of salvation, and covered me with the robe of righteousness: He hath decked me like a bridegrome, and as a bride attyareth her selfe with her jewells: For as the earth brings forth her budde, and as the Garden causes to growe that which is sowne in it: So the Lord God will cause righteousness to growe, and praise before the Heathen. But forasmuch, as the pleasures

of the soul, & contentment of the mind, might appear more imaginarie, nor substantiall, where they fall not vnder the outward senses, and where the body is not made participant thereof: For the soul is but a spirit, and is delighted with spirituall things; neither can it be rejoiced, or yet troubled with things sensuall or corporall, being free from the bands of the fleshe. Therefore to the effect thou may the better conceiue, & haue a more sensible feeling of the joyes of the life to come; I wil assure thee, that not only the soules and spirits of the Elect shal reioice
 Job. 19. 26 and be delighted with spiritual pleasures; but also the bodies shall bee delighted with bodily and sensual pleasures, which falles vnder the senses: In respect, the bodie shal rise againe from death, the soule
 1. Cor. 15. 52. or spirit shall enter againe therein, and reallie and with effect, both the soule & the senses shall be delighted: albeit not with such naturall & corruptible things, (least any man should dreame such an vnperfite delectation) as that where with our mortall bodies are delighted in this life: but with heavenly and incorruptible things, like as our bodies shall then be incorruptible and immortall. And let
 no

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no man think, that at the day of the resurrection, any of vs shall resume a fantastical body, of an other forme & shape nor that which we haue nowe: but a very corporal and substantial body, which may be seene and felt, having all the senses in greater quicknes, and perfection nor it hath them in this life: but free alwaies, from such fragilitie and naturall infirmities, wherevnto the mortall body is subject. For looke in what maner and with what body our Saviour Iesus Christ rose againe from death, which after his resurrection (but before his ascension, & full glorification) was seene and knowne by his Disciples, conversed with them, and was griped by his Disciple Thomas: In like maner, and with the like bodies shall hee raise vs vp againe at the latter day: And when we shall be glorified, our bodies shall not be hinderfull vnto the actions of the spirit, nor a filthy prison vnto it, as the body is in this life: but it shal be a pleasant tabernacle, and a necessarie organe vnto the spirite, redy to yeeld and obey it in all the offices and functions therof: In such sort, that where the spirit shall desire to be, the body shall be transported with it, as swift as the thought,

Iohn. 20.
17. 27.

thought, without any resistance: So that in all our actions, we shal be like vnto the Angells and celestiaall bodies. Our eyes then, I say, shall be delighted with beholding of things bewtifull, our eares with hearing of heavenly sounds and harmony, our taist with such celestiaall and Angellike foode as shall be agreable therevnto; our nostrells with smelling of pleasant and delectable odours; and our sense of feeling, with feeling of all kind of voluptuous and perfite pleasure: my reason is this, because we shal haue a perfit sight of the face of God, and the full fruition of his diuine Majestie, which is the consummation & perfection of al pleasures. For he that seeth the face of God, seeth eminently, and after a most excellent maner, the bewtie and perfection of all his Creatures: because from him they receiue all their bewtie and perfection. Therefore, by necessarie consequence, in injoying the majestie of God the Creator, we shal also injoy through him & in him, all the pleasures which can be taken of any Creature which the Lorde hath made, either living or without life. What thing vpon earth is comparable to the majestie and throne of God, which
Iohn

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Iohn saw by Revelation? He that sat vpon the throne (saith he) was to looke vpon, like vnto a Iasper stone, & a Sardine, and there was a Rainbowe round about the throne, in sight like to an Emeraude; and out of the throne proceeded lightnings, and thunderings, and voices; and there were seene Lamps of fyre burning before the throane, which are the seaven spirits of God. The rest of the description thereof, for brevitie I omit, and remits the Reader to the place it self where it is described. And did not the whole people of Israell see with their corporall eyes, and heare with their eares, thunderings and lightnings, and a thick cloud vpon mount Sinay, and the sounde of a trumpet exceeding loude, so that they were all afraide? And did they not see mount Sinay al on a smoke, & the smoke thereof, ascending as the smoke of a fornace, because the Lord came downe vpon it in fyre, and the mount trembling exceedingly? Likewise, Moses, Aaron, Nadab, and Abihu, and seventie of the Elders of Israell saw a part of the Majesty of God, onely in so farre, as their infirmitie and weaknes was able to beare: And vnder his feet they sawe as it were, a worke

Revel. 4.3.

Exo. 19. 16.

Exod. 24. 9

worke of a Saphire stone, and as the very
 heaven when it is cleare. And did not the
 skinne of the face of Moses shine bright,
 after that God had talked with him, In
 such sort that the Israelites were affraide
 to come neere him? Howe then shall wee
 shine that shall behold him face to face,
 and injoye his presence for ever? Surely,
 in beholding the bewtie of his glorious
 face, we shall be made bewtifull: And in
 injoying the presence of his Majestie, we
 shall also injoy all these joyes and plea-
 sures presently expressed, and besides
 them many other greater, which as the
 Apostle saith, It is not possible to the wit
 and tounge of man to vtter and declare.
 We shall be filled with al vertue and per-
 fection, we shall be healthie, wee shall be
 strong, wee shall be joyfull and glad, wee
 shall haue perfit contentment, we shall be
 assured and in perfit securitie, we shall be
 wise, we shall be patient, we shall be con-
 stant, we shall be charitable, wee shall be
 holy, we shall be glorious. All our actions
 desires, studies, and imaginations shall be
 good, and we shall not haue so much as
 an intention or inclination vnto euill.
 To be short, as it is promised in the Apo-
 calips, we shall inherit all things, the Lord
 shall

Exod. 34.
 29.

Apo. 21.7

THE LIFE TO COME.

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shal be our God, and we shal be his sons.

And as the Prophet Daniel saith, we shal

shine as the brightnes of the firmament;

Dan. 12. 3

and they that turne many to righteous-

nes, shal shine as the starres for ever and

ever. Wee shall receiue a crowne of righ-

teousnes (as saint Paul saith) which the

2. Tim. 4. 8

Lord the righteous Iudge shall giue at

that day, to all them that loues his ap-

pearing. Wee shall sing these praises and

newe songes, which Iohn heard by Re-

velation: Holy, holy, holy Lord God Al-

Revel. 4. 8.

mightie, which was, and which is, and

11.

which is to come: Thou art worthie (O

Lord) to receiue glory and honour, and

power: For thou hast created all things,

and for thy wills sake they are, and haue

bene created. Item, worthie is the Lamb

Rev. 5. 12.

that was killed, to receiue power, and ri-

ches, and wisdom, and strength, and ho-

nour, and glory, & praise; Praise, and ho-

nour, and glory, and power be vnto him

that sits vpon the throne, and vnto the

Lambe for ever more. Wee shall also sing

the songe of Moses, and the songe of the

Lambe, saying: Great and marvelous are

Rev. 15. 3.

thy works, Lord God Almighty, iust and

true are thy waies, King of Saints: Who

shall not feare thee, O Lord, and glorifie

thy

Apoc. 19. 1

thy Name? for thou onely art holy, and all Nations shall come and worship before thee: for thy judgments are made manifest. We shall sing *Hallel-usab, hallel-usiab*, salvation, and glory, and honour, and power be to the Lord our God: For true and righteous are his judgements. Thus much concerning the pleasures which we shall injoy in the life to come.



Of the Permanence of the world to come.

IT rests now, that we speake somewhat concerning the time and space, how long the heavenly dwelling place, the company, and the pleasures foresaid shall indure. To augment our joy and felicitie it is to be vnderstood that, that celestially dwelling, that blessed societie, and those inestimable pleasures shall never take an end: but shall indure eternally, without any limitation of time: For it is called a blessed immortalitie, and an everlasting life. So that ten thousand years, or thousand millions of years, hath not so great a proportion with the length thereof, as a moment of time hath, with thousand millions of yeares: For so much, as no
prolixi-

prolixitie of time, can approch in any wise to the bounds or end thereof: For the life everlasting, is without bounds or end whatsoeuer. I suppose, that if any Prince or potent man vpon earth, which liues welthelie and well, could be certified that he shuld continue in that estate, and should liue and not see death vnto the end of the worlde: I suppose (I say) that albeit the pleasures and prosperitie of this life be mixed with innumerable sorrows & griefs: Neuertheles, he should rejoyce therein exceedingly, and count himself happy aboue al other men. How much more then ought wee to rejoyce, which shall dwell in that celestially kingdome, accompanied with the saints, with the holy Angels, and with the Father, Sonne, and holy Ghost? And shall inioye all the pleasures aboue rehearsed, and more nor the wit of man is able to devise, and shall liue and continue in that estate without diminishing, intermission, or alteration thereof for ever and ever? O felicitie aboue all felicities! the hope whereof, causes the faithfull to suffer great things, makes their extreame pains to appear but gentle & small, and makes the heart to spring for joy with the very remem-

remembrance thereof. O sweete Iesus Christ, when shall we be made partakers of that promised felicitie? When shall we see the glory which thou hast with thy Father? Doubtles, even at thy comming againe, Lord, and at thy appearing in the cloudes: Come then, sweet Saviour, for we look and long for thy comming, and deliverance. Thy litle members are grievouslie afflicted, they sigh and sob daily vnder thy crosse, and werieth of the yoke and burden of sinne: Thine enemies rejoyce and persecutes thy litle flock, they haue taken a liberty, they delight in wickednes, and followes the lusts and affections of their own hearts: because they esteeme the day of thy comming to be farre off, they attend it not, but esteems thee slowe & slack, like vnto themselves. Thou beholdest these thinges, O Lord, Make hast therefore, and put end to the troubles of thy servants, and to the rage and insolencie of Sathan, and of all his supposts, that we may dwell with thee in thy holy montaine, lauding and praising thee, thy Father, and the holy spirit, in eternall vnitie, with all kinde of heavenly praise, for ever and ever, world

without end, *Amen*

FINIS.



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